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PERSONALITY. By F. B. Jevons, Litt.D. London: Methuen & Co., Ltd., 1913. Pp. viii, 171.

This book is the result of four lectures given by Dr. Jevons at Oxford, in the Vacation Term of Biblical study. In the first chapter, Dr. Jevons points out that physical and psychical science may conveniently ignore personality: he might lead a lay reader to think that *no* psychologist believed in an Ego. In Chapter II he attacks the views of Hume and James, and Chapter III presents a similar attack upon the doctrine of M. Bergson. This task is accomplished with considerable skill, and Dr. Jevons treats a difficult subject in a pleasant and readable manner. His argument is possibly invalid in part, but the point is too involved to be discussed here. The question is not only whether there is a thinker or not, but if there is,—what is its nature: we must not conclude that it is that of the popular soul. However, so far the book will repay popular perusal.

The fourth chapter, on the other hand, seems quite confused and vague: I mention some of the points in it merely because some readers may wish to be guided to such philosophy. Dr. Jevons opposes the 'rational' to the 'mechanical' as that which moves upwards and onwards: this may be a definition, but more likely it is a play upon words. Terms such as 'unity' and 'coherence' are used without any explanation. Persons are actually taken as 'members of one another'; otherwise, thinks Dr. Jevons, they would be unrelated. The relation between them is also one of love: this is taken as alone making it possible for one self to know another, in whatever way it is possible. Love, again, is the principle of logic: this is proved by a pun on 'self-contradiction.' And a variety of theism is, of course, introduced, and the doctrine of the Trinity made as clear as the relations between ordinary persons.

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THE CROWNING PHASE OF THE CRITICAL PHILOSOPHY. A Study in Kant's Critique of Judgment. By R. A. C. Macmillan, M.A., D.Phil. London: Macmillan & Co., 1912. Pp. xxv, 347.

This book gives an exhaustive account and criticism of Kant's "Critique of Judgment" with a view to showing its importance in